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Social Guidance Path of Cultivating Social Responsibility Quality in Youth

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Abstract

The cultivation of social responsibility quality in youth is the expression and reflection of individual development and social development of youngsters, so it is necessary to create a social environment for the cultivation of social responsibility quality in youth through social guidance. This research constructed the social guidance path of cultivating social responsibility quality in youth with the communication theory as the theoretical basis for social guidance, socialist core values as its value orientation, and social participation as its practical form.

Key words: Social Responsibility Quality; Youth; Social Guidance Path

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Youth social responsibility quality refers to the morality quality of individuals with the capabilities of cognition and making free choices to engage in certain activities,

complete certain tasks and bear relevant consequences in the social sphere based on their specific relationship with society and according to their individual qualifications and role qualifications. The cultivation of social responsibility quality in youth is centered on the free and comprehensive development of people to enhance their moral consciousness and guide modern people to establish scientific lifestyles and life attitudes. In this new era, the path of cultivating social responsibility quality in youth needs to be more closely combined with the two-step strategic arrangement to meet their increasing needs for a better life. Therefore, it is necessary to create a social environment for the cultivation of social responsibility quality in youth through social guidance.

As stated by Chinese sociologist Fei Xiaotong, in social life, what really come into contact and play a role in the communication with others are not personal factors but social and cultural factors that beyond the biological individual of human (Fei and Li, 1998). As the important morality quality of youth, social responsibility quality also requires scientific social guidance. This research first explored the practical path of youth social responsibility quality from the perspective of the communication theory.

1. COMMUNICATION THEORY: THEORETICAL BASIS FOR SOCIAL GUIDANCE

John Dewey, a famous American educator, points out in his book *Democracy and Education* that not only does society continue to survive through transmission and communication, but it also survives during transmission and communication. (Dewey, 1980) Therefore, there are greater correlation and internal coupling between communication theory and social life. According to Habermas, a major representative of the communicative action theory, communicative rationality is to establish

the identity of the objective world and the intersubjectivity of the life context for a common rational idea. (Habermas, 2005) Habermas formed his unique public communication theory based on the organic combination of communicative rationality theory and public sphere theory, arguing that in public communication, communicative rationality is not exclusive, monologic and unidimensional but inclusive, dialogic, multidimensional and procedural. (Hu, 2010) Communicative rationality of youth reflects the basic procedural, consultative and inclusive characteristics. Procedural characteristic means that individuals in public communication follow certain procedures and rules and abide by basic public and legal norms, which is procedural communication. Consultative characteristic means that individuals can freely and equally participate in dialogues in public life, including negotiation, criticism, questioning, explanation, and refutation and form a consensus of citizens through rational negotiation to promote citizen actions. Inclusive characteristic means that public communication is a process accommodating rather than excluding others, so that every citizen has the qualifications and rights to participate in public communication as well as dialogues with others and the desires and rights of citizens should be fully respected, instead of being ignored and suppressed. (Ye, 2014) Therefore, the social guidance of youth social responsibility quality should be based on the communication theory so that the noble social responsibility quality can be cultivated in a procedural, consultative and inclusive manner.

The Marxist theory of social communication provides methodological guidance for the cultivation of social responsibility quality in youth. Marx regarded communication as an important mechanism of inheriting civilization and accumulating and improving human civilization and believed that communication gives rise to the interaction between different regions and nationalities, constituting an important condition for individuals to socialize and national histories to go global. Moreover, communication is the prerequisite for production that provides impetus for production and marks the development level of the productive force. It also serves as the basis of human reality that allows individuals to obtain the conditions for real existence and development (Compilation and translation bureau of marxism-leninism works of the CPC central committee, 1995). According to Marx, the social relation formed by communication determines the human essence. It is neither inherent nor changeless, but determined by the actual social relation, thus human development is enrichment and development of their social relations. In addition, the formation process of social relation based on communication is full of contradictions. In the words of Marx, all historical conflicts take root in the contradictions between the productive force and the form of communication. (Central Compilation and Translation Bureau, 1995) In the

process of communication and development, the youth have contradictions and conflicts as well, so they need responsibility, integrity, friendliness and collaboration. The Marxist theory of social communication provides guidance for the cultivation of social responsibility quality in youth, that is, social responsibility quality needs to be developed and practiced in communication.

2. SOCIALIST CORE VALUES: VALUE ORIENTATION OF SOCIAL GUIDANCE

Correct values give people full confidence, vitality and good living state and keep their daily work, life and learning in an orderly state. Therefore, even in chaotic conditions, people can still have a peaceful mind and good inner order, working in a busy schedule without chaos; correct values allow people to calmly face difficulties and setbacks and always maintain grand ambitions so that they are relieved even in danger, thoughtful even in dilemma, and concerned about the world even living in a small room as a nobody (Cheng, 2014). The social guidance for social responsibility quality requires socialist core values as its value orientation and the combination of the practice of socialist core values with the cultivation of social responsibility quality. Socialist core values represent the dominant ideology and value pursuit of Chinese society today, which are the most distinctive hallmark of socialism with Chinese characteristics in terms of ideology and culture as well as the value core indispensable for building the Chinese dream. Therefore, in the process of social guidance for youth social responsibility quality in this new era, the guiding mechanism centered on socialist core values should be always deepened to provide scientific guidance for youth social responsibility quality.

The social guidance for youth social responsibility quality should be rooted in Chinese culture, and the leading effect of socialist core values should be fully exerted on youth social responsibility quality. In addition, it should be clearly noted that the establishment of the socialist market economy system marketizes social life to a certain extent while promoting the development of the productive force. The change in value orientation and the alteration of social evaluation standards highlight the contradiction in the existence of interest subject and moral subject of youth. As some scholars put it, market-economy construction has opened a whole new world of social life, in which the existing communication modes and rules have lost their validity and the existing social integration modes no longer work. The new world and lifestyle require new communication rules and social integration modes, and people who create this new lifestyle should have a new ethos. People in life practice are learning to build a new world and take on new looks (Gao, 2000). In the face of conflicts of different values, the leading effect of socialist core values on youth morality quality and

practice mode should be further strengthened. In addition, theoretical readings containing the traditional culture of the Chinese nation, such as *Socialist Core Values for Youth*, *Youth Education of Chinese Dream*, and *Chinese Virtues and Core Values* can be used for better cultivating the social responsibility quality in youth.

3. SOCIAL PARTICIPATION: PRACTICAL FORM OF SOCIAL GUIDANCE

Social participation means that the youth participate in all aspects of society, such as political life, economic life, social life, cultural life, and community public affairs, to influence social development. Social responsibility quality is fundamentally a kind of practice quality rather than knowledge quality, so the social guidance for youth social responsibility quality should also be based on practice and life and should not become a form separated from practice and alienated from the living world of youth. The cultivation process of social responsibility quality is the combination of education and practice. It is an important way of social guidance for youth social responsibility quality in the new era to promote social participation of the youth with activities as the carrier. Hayek defined the social order as the structure of actions of all group members (Hayek, 1967) and advocated that the structure of a spontaneous order results from certain rules its elements follow (Hayek, 1973). Two different types of spontaneous social order should not be confused: one is the order of an established rule system, and the other is the order of an interactive network of countless participants (or action structure) who adjust themselves and follow the rule. As Hayek put it clearly, the rule system for individual behavior is not the same as the order of actions arising from the rule, though the two orders are often confused (Hayek, 1967). Therefore, the action structure of spontaneous social order is a state shown as a result by the individual who follows the general rule and makes personal adjustment. Each citizen not only participates in the process of moral construction but also benefits from the results of moral construction, hence it is necessary to highlight the ideological connotation in various mass spiritual civilization construction activities and reinforce the moral requirements so that people in conscious participation can achieve ideological and emotional edification, spiritual enrichment as well as

moral sublimation (CPC Central Committee, 2001). Only when they undertake the consequences of mistakes and misconducts or even pay the price of blood in the process of social practice can the youth truly experience the great truth that responsibility is the most important. Youth social responsibility quality is the basis for building a harmonious society, because the fundamental hallmark of a harmonious society is harmonious and smooth social relations, and the active social participation of youth and full performance of their role responsibilities are important factors.

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